|  |  |  |
| --- | --- | --- |
| **Esnoga Bet Emunah****12210 Luckey Summit****San Antonio, TX 78252****United States of America****© 2024**[**https://www.betemunah.org/**](https://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** | **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris, TN 38242****United States of America****© 2024**[**https://torahfocus.com/**](https://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

**Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)**

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Heshvan 22, 5785 / November 22-23, 2024** | **Third Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Honor Paqid Adon Tzuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

His Excellency Adon Bill Haynes and beloved wife HE Giberet Diane Haynes

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD’s richest blessings be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!**

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**.

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** **gkilli@aol.com** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Blessings Before Torah Study**

**Blessed are You, Ha-Shem our GOD, King of the universe, Who has sanctified us through Your commandments, and commanded us to actively study Torah. Amen!**

**Please Ha-Shem, our GOD, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your delight. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our GOD, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!**

**Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons, and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:**

**May Ha-Shem bless you and keep watch over you; - Amen!**

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!**

**May Ha-Shem bestow favor on you and grant you peace. – Amen!**

**This way, the priests will link My Name with the Israelites, and I will bless them."**

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when performing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

**We pray for his Honor Adon Tzuriel ben Avraham**. Mi Sheberach…He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Honor Paqid Tzuriel ben Avraham, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

***We pray for her Excellency Giberet Miriam bat Sarah***, Mi Shebeirach… He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, may he bless and heal Giberet Miriam bat Sarah and may He send her a complete recovery to her 248 organs and her 365 sinews. Please heal her, please heal her, please heal her and strengthen her and return her to her original strength. May He send her a complete recovery of her body and her soul from the heavens among the other sick of Yisrael, and we will say Amen ve amen!

**Shabbat “Asher Yishchat” – “(he) who slaughters”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אֲשֶׁר יִשְׁחַט** |  | **Saturday Afternoon** |
| **‘****Asher Yishchat”** | Reader 1 – Vayikra 18:1-5 | Reader 1 – Vayikra 19:1-3 |
| **“(he) who slaughters”** | Reader 2 – Vayikra 18:6-9 | Reader 2 – Vayikra 19:4-8 |
| **“que degüelle”** | Reader 3 – Vayikra 18:10-13 | Reader 3 – Vayikra 19:9-11 |
| Vayikra (Leviticus) 18:1–30 | Reader 4 – Vayikra 18:14-16 |  |
| Ashlamata: Yirmiyahu (Jeremiah) 10:2-11 | Reader 5 – Vayikra 18:17-20 | **Monday & Thursday****Mornings** |
|  | Reader 6 – Vayikra 18:21-24 | Reader 1 – Vayikra 19:1-3 |
| Tehillim (Psalms) 82:1-8 | Reader 7 – Vayikra 18:25-30 | Reader 2 – Vayikra 19:4-8 |
| N.C.: 1 Pet 3:18 – 4:6; Lk 12:54-59 |  Maftir – Vayikra 18:28-30 | Reader 3 – Vayikra 19:9-11 |

**Contents of the Torah Seder**

* Introductory Exhortation – Lev. 18:1-5
* Forbidden Marriages – Lev. 18:6-18
* Immoral Practices Forbidden Lev. 18:19-23
* Exhortation to Lay to Heart the Fate of the Canaanites – Lev. 18:24-30

**Welcome to the World of Pshat Exegesis**

In order to understand the finished work of the Pshat mode of interpretation of the Torah, one needs to take into account that the Pshat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R]:

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi Ishmael b. Elisha for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven Rules of Hillel, and are collected in the Baraita of R. Ishmael, forming the introduction to the Sifra and reading as follows:

**1. Ḳal wa-ḥomer**: Identical with the first rule of Hillel.

**2. Gezerah shawah**: Identical with the second rule of Hillel.

**3. Binyan ab**: Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

**4. Kelal u-Peraṭ**: The general and the particular.

**5. u-Peraṭ u-kelal**: The particular and the general.

**6. Kelal u-Peraṭ u-kelal**: The general, the particular, and the general.

7. The general which requires elucidation by the particular, and the particular which requires elucidation by the general.

8. The particular implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.

9. The particular implied in the general and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.

10. The particular implied in the general and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

11. The particular implied in the general and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

12. Deduction from the context.

13. When two Biblical passages contradict each other the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Rashi & Targum Pseudo Jonathan for: Vayikra (Leviticus) 18:1-30**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. And the Lord spoke to Moses, saying: | 1. And the LORD spoke with Mosheh, saying: |
| 2. Speak to the children of Israel, and say to them: I am the Lord, your God. | 2. Speak with the sons of Israel, and say to them, I am the LORD your God. |
| 3. Like the practice of the land of Egypt, in which you dwelled, you will not do, **and like the practice of the land of Canaan, to which I am bringing you, you will not do, and you will not follow their statutes.** | 3. After the evil work of the people of the land of Mizraim, among whom you have dwelt, you will not do; so likewise, **after the evil work of the people of the land of Kenaan, whither I am bringing you, you will not do, neither will you walk according to their laws;** |
| 4. You will fulfill My ordinances and observe My statutes, to follow them. I am the Lord, your God. | 4. but you will perform the orders of My judgments, and observe My statutes to be walking in them: I am the LORD your God. |
| 5. You will observe My statutes and My ordinances, **which a man will do and live by them**. I am the Lord. | 5. And you will keep My statutes, and the order of My judgments, **which if a man do he will live in them, in the life of eternity, and his portion will be with the just:** I am the LORD. |
| 6. No man will come near to any of his close relatives, to uncover [their] nakedness. I am the Lord. | 6. No man, either young or old, will come near to any of the kindred of his flesh to dishonor (their) nakedness by carnality, or by the knowledge of their nakedness. I am the LORD. |
| 7. You will not uncover the nakedness of your father or the nakedness of your mother; she is your mother; you will not uncover her nakedness. | 7. The nakedness of your father, or the nakedness of your mother, you will not dishonor. A woman will not lie with her father, nor a man with his mother; she is your mother: you will not discover her nakedness. |
| 8. You will not uncover the nakedness of your father's wife; it is your father's nakedness. | 8. The nakedness of your father's wife you will not dishonor, for it is the nakedness of your father. |
| 9. The nakedness of your sister, whether your father's daughter or your mother's daughter, whether born to one who may remain in the home or born to one who must be sent outside you will not uncover their nakedness. | 9. The nakedness of your sister, the daughter of your father, or the daughter of your mother, (or of her) whom, your father begat by another wife, or of thy mother, whom your mother bare by your father or by another husband, you will not dishonor. |
| 10. The nakedness of your son's daughter or your daughter's daughter you will not uncover their nakedness, for they are your own nakedness. | 10. The nakedness of your son's daughter, or the daughter of your daughter, you will not dishonor, because they are as your own nakedness. |
| 11. The nakedness of the daughter of your father's wife, born to your father she is your sister: you will not uncover her nakedness. | 11. The nakedness of your father's wife's daughter, who has been begotten of your father, she is your sister, you will not dishonor. |
| 12. You will not uncover the nakedness of your father's sister; she is the close relative of your father. | 12. The nakedness of your father's sister you will not dishonor; she is of kin to your father's flesh. |
| 13. You will not uncover the nakedness of your mother's sister, for she is the close relative of your mother. | 13. The nakedness of your mother's sister you will not dishonor; for she is of kin to your mother's flesh. |
| 14. You will not uncover the nakedness of your father's brother you will not come near his wife; she is your aunt. | 14. The nakedness of your father's brother you will not dishonor, nor come near to his wife carnally; she is the wife of your father's brother. |
| 15. You will not uncover the nakedness of your daughter in law; she is your son's wife you will not uncover her nakedness. | 15. The nakedness of your daughter-in-law you will not dishonor; she is the wife of your son, you will not dishonor her nakedness. |
| 16. You will not uncover the nakedness of your brother's wife: it is your brother's nakedness. | 16. The nakedness of your brother's wife you will not dishonor in the life-time of your brother, or after his death, if he have children; for it is the nakedness of your brother. |
| 17. You will not uncover the nakedness of a woman and her daughter; you will not take [in marriage] her son's daughter or her daughter's daughter, to uncover her nakedness they are close relatives, it is evil counsel. | 17. The nakedness of a woman and of her daughter you will not dishonor, neither will you take her son's daughter or the daughter of her daughter, to dishonor their nakedness; for they are of kin to her flesh; it is corruption. |
| 18. And you will not take a woman with her sister [in marriage] as rivals, to uncover the nakedness of one upon the other, in her lifetime. | 18. Neither will you take a wife in the lifetime of her sister, to aggrieve her by dishonoring her nakedness, over her, all the days of her life. |
| 19. And to a woman during the uncleanness of her separation, you will not come near to uncover her nakedness. | 19. And unto the side of a woman in the time of the separation of her uncleanness you will not draw near to dishonor her nakedness. |
| 20. You will not lie carnally with your neighbor's wife, to become defiled by her. | 20. Nor unto the side of your neighbor's wife will you come to defile her. |
| 21. **And you will not give any of your offspring to pass through for Molech**. **And you will not profane the Name of your God. I am the Lord.** | 21. **And of your offspring you will not give up any to lie carnally with the daughters of the Gentiles**, to perform strange worship; **nor will you profane the Name of your God: I am the LORD.** |
| 22. You will not lie down with a male, as with a woman: this is an abomination. | 22. Nor with a male person will you lie as with a woman; it is an abhorrent thing. |
| 23. And with no animal will you cohabit, to become defiled by it. And a woman will not stand in front of an animal to cohabit with it; this is depravity. | 23. Neither will you lie with any beast to corrupt yourself therewith nor will any woman approach before a beast for evil pleasure; it is confusion. |
| 24. **You will not defile yourselves by any of these things, for the nations, whom I am sending away from before you, have defiled themselves with all these things.** | 24. **Defile not yourselves by any one of all these; for by all these have the peoples defiled themselves whom I am about to drive away from before you.** |
| 25. **And the land became defiled, and I visited its sin upon it, and the land vomited out its inhabitants.** | 25. **And the land has been defiled, and I have visited the guilt upon it, and the land delivers itself of its inhabitants.** |
| 26. But as for you, you will observe My statutes and My ordinances, and you will not do like any of these abominations neither the native, nor the stranger who sojourns among you. | 26. But you, O congregation of Israel, observe My statutes, and the order of My judgments, and commit not one of these abominations, neither (you who are) native born, or the strangers who sojourn among you. |
| 27. **For the people of the land who preceded you, did all of these abominations, and the land became defiled.** | 27. **For these abominable things have been done by the men of the land who have been before you, so that the land has been polluted:** |
| 28. **And let the land not vomit you out for having defiled it, as it vomited out the nation that preceded you.** | 28. **lest, when you pollute the land, it cast you forth, as it will have delivered itself of the people that were before you.** |
| 29. For anyone who commits any of these abominations, the persons doing so will be cut off from the midst of their people. | 29. For whoever commits any one of these abominations, the souls who do so will be destroyed from among their people. |
| 30. And you will observe My charge, not to commit any of the abominable practices that were done before you, and you will not become defiled by them. I am the Lord your God. | 30. Observe you (then) the keeping of My Word, in being careful to avoid the practice of these abominable rites, which have been practiced in the land before you, and the defilement of yourselves by them: I am the LORD. |

**Calendrical note**: The first full day of Noach’s flood was Heshvan 18.

**Soncino Zohar, Bereshit, Section 1, Page 66b -** *‘There is no sin in the world which so much provokes the anger of the Almighty as the sin of neglecting the covenant, as we read, “a sword that shall execute the vengeance of the covenant”.[[1]](#footnote-1) The proof is that in the generation of the Flood the measure of sin was not filled up until mankind became (sexually) perverted and destroyed their seed.*

Thus we understand the connection of our seder to the time we live in.

**Reading Assignment**

|  |  |
| --- | --- |
| **The Torah Anthology: Yalkut Me’Am Lo’Ez** By: Rabbi Yitzchok Magriso, Translated by: Rabbi Aryeh KaplanPublished by: Moznaim Publishing Corp. (New York, 1989)**Leviticus – I-Vol. 11– “The Divine Service” pp. 396-419** | **Ramban: Leviticus Commentary on the Torah**Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc. (New York, 1974) **pp. 242-280** |

**Rashi’s Commentary for: Vayikra (Leviticus) 18:1-30**

**2** **I am the Lord, your God** I am the One Who said at Sinai, “I am the Lord, your God” (Exod. 20:2), and you accepted My sovereignty upon yourselves [at that time]; consequently, accept My decrees. Rabbi [Yehudah Hanassi] says: "It is openly known before Him, that they would eventually be scourged by [transgressing the laws of] immoral relations, in the days of Ezra. Therefore, [concerning these laws,] God came to them with the decree: I am the Lord, your God! You should know Who is placing these decrees upon you-the Judge Who exacts retribution (אֱלֹקִים), but Who is faithful also to pay a reward (ה ‘) !"-[*Torath Kohanim* 18:138]"

**3** **Like the practice of the land of Egypt [...and like the practice of the land of Canaan]** [This verse] informs [us] that the deeds of the Egyptians and the Canaanites were more corrupt than those of all other nations, and moreover, that the [Egyptians residing in that] region [of Egypt] in which the Israelites had dwelt, were the most corrupt of all. -[*Torath Kohanim* 18:138]

**and like the practice of the land of Canaan, to which I am bringing you** [This verse] informs [us] that those [Canaanite] peoples whom the Israelites conquered, were more corrupt than any other [people, even the Egyptians]. - [*Torath Kohanim* 18: 138]

**and you will not follow their statutes** What did Scripture omit [until now] that it did not state [and includes in this clause]? However, these are their social practices, things that assumed as status of law for them (CHUQOT), for example, [certain days set aside for attendance at] theaters and stadiums. Rabbi Meir says: These [practices referred to here,] are the “ways of the Amorites,” [the superstitious practices] enumerated by our Sages. -[see *Shab.* 67ab; *Torath Kohanim* 18:139]

**4 You will fulfill My ordinances** These are the laws stated in the Torah in justice, [i.e., which human intellect deems proper,] which, had they not been stated [in the Torah], would have been deemed worthy to be stated [e.g., not to steal, not to murder, etc.].-[*Torath Kohanim* 18:140]

**and observe My statutes** These are the “King’s decrees” [without apparent rationale to man], against which the evil inclination protests, “Why should we keep them?” Likewise, the nations of the world object to them. Examples are: [The prohibition of] eating pig and wearing shaatnez [a mixture of wool and linen] (see Lev. 19:19), and the purification procedure effected by purification water [the mixture including the ashes of the red cow] (see Num., Chapter 19). Therefore, it says, “I am the Lord.” I have decreed [these] upon you; you are not permitted to exempt yourselves [from fulfilling them]. - *Torath Kohanim* 18:140]

**to follow them** Do not take leave from [studying] them, i.e., you will not say, “I have learned the wisdom of Israel—now I will go and learn the wisdom of the [other] nations.”- [*Torath Kohanim* 18:141]

**5 You will observe My statutes and My ordinances** [This comes to include other details of [laws pertaining to] this passage, that Scripture did not mention explicitly.-[*Torath Kohanim* 18:142] Another explanation: [This clause, “You will observe My statutes and My judgments, which a man will do,” was added,] in order to apply “observance” (שְׁמִירָה) and fulfillment (עֲשִׂיָּה) to statutes, and to apply “observance” (שְׁמִירָה) and “fulfillment” (עֲשִׂיָּה) to ordinances. For [up till now,] Scripture had mentioned only “fulfillment” regarding ordinances and “observance” regarding statutes (see previous verse). -[*Torath Kohanim* 18: 134]

**and live by them** in the World-To-Come. For if you say [that the verse refers to living] in this world, does he not eventually die? [*Torath Kohanim* 18: 134]

**I am the Lord** faithful to pay a reward [an attribute represented by the Name ה ‘].-[Torat Kohanim 18:134]

**6 No man will come near** Heb. לֹא תִקְרְבוּ. [This comes] to admonish the female as [it does] the male. Therefore, it is stated in the plural form. -[*Torath Kohanim* 18:136]

**I am the Lord** faithful to pay a reward [not only for fulfilling positive commandments but also to the one who saves himself from sinning]. - [*Torath Kohanim* 18:145]

**7 the nakedness of your father** This [refers to] your father’s wife. [But how do we know this?] Perhaps it is only to be interpreted literally [as an admonition against relations with one’s father, in addition to the general admonition against pederasty]. [The answer is:] It says here, “The nakedness of your father,” and it says further, “has uncovered his father’s nakedness” (Lev. 20:11). Just as in the latter verse, Scripture is speaking of his father’s wife [as that verse begins with, “And a man who cohabits with his father’s wife”], here, too, [Scripture is speaking of] his father’s wife. - [*Sanh.* 54a]

**or the nakedness of your mother** [It comes] to include [in the prohibition,] his mother who is not his father’s wife.- [*Sanh.* 54a]

**8 the nakedness of your father’s wife** [This admonition is repeated] to include [in the prohibition, one’s father’s wife, even] after the death [of one’s father]. - [*Sanh.* 54a]

**9 your father’s daughter** Included in the meaning [of the verse] is also a daughter born from a woman [the father] raped [i.e., not the father’s wife]. -[*Yev.* 22b]

**whether born to one who may remain in the home or to one who must remain outside** - מוֹלֶדֶת בַּית אוֹ מוֹלֶדֶת חוּץ, lit. born in the house or born outside. Whether they say to your father, “[You may] keep her mother [as your wife],” or whether they say to your father, “[You must] send her mother away,” for example, a *mamzereth*, or a *nethinah* [an offspring of the Gibeonites (see Josh. 9:327)]. -[*Yev.* 23a]

**10 The nakedness of your son’s daughter [or your daughter’s daughter]** Scripture is speaking of his daughter born from a woman he had raped. [The case, however,] of [his son’s] daughter and his daughter’s daughter [who stem] from his wife, we learn from (verse 17 below), “You will not uncover the nakedness of a woman and her daughter; you will not take [in marriage] her son’s daughter or her daughter’s daughter” about [whose nakedness] Scripture says, “You will not uncover the nakedness of a woman and her daughter” whether this daughter stems from him or from another man.-[*Yev.* 22b]

**The nakedness of your son’s daughter** How much more so, then, should one’s own daughter [be prohibited]! But since a Scriptural admonition must not be derived from an inference from minor to major, [but must be explicitly mentioned], they learned it from a *gezeirah shavah* [an exposition linking common words within verses of this passage, which is considered as if explicitly mentioned] in Tractate Yevamoth 3a.

**11** **The nakedness of the daughter of your father’s wife** [This verse] teaches us that one is not liable to the punishment [of excision, if he cohabited with] his sister who stems from a handmaid or a non-Jewess. Therefore, it says, “the daughter of your father’s wife”-[i.e.,] a woman fit to enter into marriage [thus excluding a handmaid and non-Jewess, marriage with whom is not binding]. - [*Yev.* 23a]

**14 You will not uncover the nakedness of your father’s brother** And what is “his nakedness?” "you will not come near his wife.”

**15 [she is] your son’s wife** [Scripture says:] I have stated [the law] only [in the case of a woman] with whom your son has a marital tie. [This] excludes a woman he has raped, a handmaid, or a non-Jewess [with whom the son has cohabited]. -[*Torath Kohanim 20:108]*

**17** **You will not uncover the nakedness of a woman and her daughter** Scripture prohibits [relations with the second woman] only through a marital tie with the first one [whether the woman or her daughter]. Hence, Scripture says, לֹא תִקַּח, denoting “taking (קִיחָה) in marriage.” Similarly, when it comes to stating the punishment [of those who transgress this matter, Scripture says], “[And a man] who takes (יִקַּח) a woman and her mother [in marriage...they will burn him and them in fire]” (Lev. 20:14), [also using] the expression of קִיחָה, “taking [in marriage].” But if he raped a woman, he is permitted to marry her daughter. -[*Yev.* 97a]

**they are close relatives** Heb. שַׁאֲרָה הֵנָּה, they are related to one another.

**evil counsel** Heb. זִמָּה, counsel [like the word זָמַם, *plotted*]; as the *Targum* renders: עֲצַת חֶטְאִין, *counsel of sins*, which your [evil] inclination has counseled you to sin.

**18 a woman with her sister** both at the same time.

**as rivals** Heb. לִצְרֹר, an expression similar to צָרָה, *rival*, to make one a rival to the other.

**in her lifetime** This teaches you that if he divorced her, he may not marry her sister while she is still alive.-[*Yev.* 8b]

**21 for Molech** A form of idolatry, named Molech, and this was the manner of its worship, that one would hand over one’s child to the pagan priests, who would make two huge fires. The child was then passed through on foot between these two fires. -[*Sanh.* 64b, see *Rashi* there.]

**And you will not give** This refers to the handing him over to the pagan priests.

**to pass through for Molech** This refers to passing [the child] between thr fire[s].

**23 this is depravity** Heb. תֶּבֶל, an expression denoting prostitution, sexual immorality, and adultery. Similarly, “and My wrath, because of their depravity (תַּבְלִיתָם).” (Isa. 10:25) Another explanation of תֶּבֶל הוּא: An expression which denotes mingling (בּלל) and mixing up; [here, it refers to the perverted mingling of] human seed and animal seed.

**28** **And let the land not vomit you out** This can be compared to a prince who was fed obnoxious food, which could not stay in his intestines; so, he vomited it out. Likewise, the Land of Israel cannot retain transgressors [and thus, it vomits them out]. - [*Torath Kohanim* 20:123] The *Targum renders* [וְלֹא־תָקִיא], as: וְלֹא תְרוֹקֵןas: denoting “emptying out” (רִקּוּן), i.e., the Land empties itself of the transgressors.

**29** **the people doing so** - הַנְּפָשׁוֹת הָעֹשׂת. [Since the verse begins, “anyone who does,” it should have used the singular form here. By using the plural, “the people doing so,”] it means both the male and female [involved in the act]. -[*B.K.* 32a]

**30 And you will observe My charge** This [clause come] to admonish the courts regarding the matter.-[*Torath Kohanim* 18:151]

**and you will not become defiled by them. I am the Lord, your God** But if you do become defiled," [says God,] “I am not your God, and you will be cut off from Me. What benefit will I have from you? Moreover, you will deserve annihilation.” Therefore, it says, “I am the Lord, your God.”-[Torat Kohanim 18:151]

**Ketubim: Tehillim (Psalms) 82:1-8**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A song of Asaph. **God stands in the congregation of God; in the midst of the Elohim (judges) He will judge.** | 1. A hymn composed by Asaph. **God, His presence abides in the assembly of the righteous who are strong in Torah; He will give judgment in the midst of the Elohim (righteous judges).** |
| 2. How long will you judge unjustly and favor the wicked forever? | 2. How long, O wicked, will you judge falsely, and lift up the faces of the wicked forever? |
| 3. Judge the poor and orphan; justify the humble and the impoverished. | 3. Judge the poor and the orphan; acquit the needy and the poor. |
| 4. Release the poor and the needy; save [them] from the hands of [the] wicked. | 4. Save the poor and needy, from the hands of the wicked deliver them. |
| 5. They did not know and they do not understand [that] they will walk in darkness; all the foundations of the earth will totter. | 5. They do not know how to do good, and they do not understand the Torah, they walk in darkness; because of this, the pillars of the earth's foundations shake. |
| 6. I said, "You are angelic creatures, and all of you are angels of the Most High." | 6. I said, "You are reckoned as angels, and all of you are like angels of the height." |
| 7. Indeed, as man, you will die, and as one of the princes, you will fall. | 7. But truly you will die like the sons of men; and like one of the leaders, you will fall. |
| 8. Arise, O God, judge the earth, for You inherit all the nations. | 8. Arise, O LORD, judge all the inhabitants of the earth; for You will possess all the Gentiles. |

**Rashi’s Commentary for: Tehillim (Psalms) 82:1-8**

**1** **God stands in the congregation of God** to see whether they [the judges] judge fairly, and you judges, how long will you judge unjustly?

**3** **justify** If he [the poor man] is right in his cause, do not reverse the verdict to condemn him in order to favor the wicked.

**5** **They did not know** The judges who pervert justice.

**and they do not understand** that because of this iniquity, they will walk in the dark (on the order of [Exod. 23:8]: “for bribery blinds, etc.”), and all the foundations of the earth will totter because of it.

**6** **You are angelic creatures** Angels. When I gave you the Torah, I gave it to you on the condition that the Angel of Death should not rule over you.

**7** **Indeed, as man, you will die** Indeed, as Adam, you will die since you corrupted your deeds as he did.

**and as one of the princes** the first [princes], who died, so will you fall. The Midrash Aggadah (Mid. Ps. 82:3) [explains]: As one of the celestial princes, for it is said (Isa. 24:21): “the Lord will visit punishment upon the host of heaven on high.”

**8** **Arise, O God** Asaph commences to pray that He rise and cut off from Israel those corrupt judges.

**for You** are the One Who inherits the nations, and everyone is in Your hands to judge.

**Meditation from the Psalms**

**Tehillim (Psalms) ‎‎82:1-8**

By: Hakham Dr. Hillel ben David

This composition presents a vigorous affirmation of the Torah judicial system and a forceful condemnation of those who corrupt and falsify God's law.

The Talmud[[2]](#footnote-2) designates this psalm as the שיר של יום, Song of the Day, for the third day of the week, because on the third day of creation God ‘uncovered the earth with His wisdom and prepared the world for His chosen assembly,' alluding to Genesis 1:9: where we read: God said, 'Let the waters beneath the heaven be gathered into one area, that the dry land may appear.'

Maharsha[[3]](#footnote-3) explains that the continued existence of the earth depends on the maintenance of equity and justice. When men discipline themselves to remain within the strict confines of the law, God reciprocates by keeping the forces of nature within their proper boundaries. But when men disregard moral values, God reciprocates by unleashing the destructive forces of nature. At the time of the מבול, flood, for example, the earth became corrupt before God and the earth became filled with robbery.[[4]](#footnote-4) As a result, the seas ignored their boundaries and filled the land with flood waters.

Furthermore, on the third day of Creation, the earth brought forth וישא, vegetation.[[5]](#footnote-5) In Pirke Avot (1:18) we learn that the world endures because of three things: אמת, truth, דין, justice and שלום, peace. Some commentators note that the three letters of the word דשא are also the initial letters of שלום ,דין, and אמת. This suggests that the presence of these three social virtues is indicative of the goodness and fruitfulness of human civilization, just as vegetation represents fertility in the physical world. When truth, justice, and peace prevail, the entire earth flourishes. Indeed, the Talmud[[6]](#footnote-6) states that every judge who renders true justice becomes, so to speak, a partner of God in the work of creation.[[7]](#footnote-7) [[8]](#footnote-8)

Psalms 82 was composed by Assaf.[[9]](#footnote-9)

Let’s take a look at these two VERY INTERESTING psalms. I just wish I had a couple hundred pages to explore several interesting aspects. But, alas, I have room for only a couple of thoughts, sorry.

 let’s begin with an interesting pasuk in:

***Tehillim (Psalms) 82:6*** *I said: Ye are gods, and all of you sons of the Most High.*

This reminds me of:

***Yochanan (John) 10:34*** *Jesus answered them, Is it not written in your law, I said, Ye are gods?*

How could Yeshua possibly tell these Jews that they are all Gods? If Yeshua said it, then it must be true! Thus it is that all the Children of Israel are called by HaShem to be Gods, i.e. Torah Judges. Torah Judges are called Rabbi by the Ashkenazi Jews and Hakham by Sephardi Jews.

For those who do not realize it, Yeshua (in Yochanan [John] 10:30-36) is quoting Psalm 82:6

In the above passage, the Septuagint translates *Elohim* as *Theos*! This demonstrates that our Sages understood that the Greek *Theos* is an accurate translation of the Hebrew *Elohim*. Here, as well as in other places in the Tanach, HaShem calls all male Israelites to become Torah Judges and their name as Torah Judges, is *Elohim.* Torah Judges are better known as Rabbis or Hakhamim.

The Greek word is *Theos*. Thus, in John 1:1 “The Word is God (*Theos*)”:

***Yochanan (John) 1:1*** *In the beginning was the Word, and the Word was with God, and the Word was God (Theos).*

Elohim is translated as *God* in Bereshit 1:1.

***Bereshit (Genesis) 1:1*** *In the beginning God created the heaven and the earth.*

This suggests that in Yochanan 1:1, God = *Theos* = *Elohim*. With this in mind, lets retranslate Yochanan 1:1:

***Yochanan 1:1*** *In the beginning was the Word and the Word was with Elohim and the Word was Elohim.*

So, who is this Elohim? *Elohim* is a plural word that is used in connection with HaShem, with Moshe (Moses), with Mashiach, and indeed with all Hakhamim (Rabbis). Let’s review a few pesukim to verify this:

Of HaShem:

***Bereshit (Genesis) 2:4*** *These are the generations of the heavens and of the earth when they were created, in the day that HaShem Elohim made the earth and the heavens,*

Of Moshe:

***Shemot (Exodus) 4:16*** *And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as Elohim.*

Of Mashiach and of Hakhamim:

***Tehillim (Psalms) 82:1-6*** *A Psalm of Asaph. Elohim standeth in the congregation of the mighty; he judgeth among the Elohim. 2 How long will ye judge unjustly, and accept the persons of the wicked? Selah. 3 Defend the poor and fatherless: do justice to the afflicted and needy. 4 Deliver the poor and needy: rid them out of the hand of the wicked. 5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. 6 I have said, Ye are Elohim; and all of you are children of the most High.*

***Yochanan (John) 10:33-36*** *The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself Elohim. 34 Yeshua answered them, Is it not written in your law, I said, Ye are Elohim? 35 If he called them gods, unto whom the word of Elohim came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest;*

Now, in Yochanan 1:1, The Word (Yeshua) is *Elohim*. Yeshua is God (*Elohim*). Additionally, we can see that HaShem is also *Elohim* in this passage because there are two separate entities, that created the world, mentioned.

HaShem is God (*Elohim*), certain Jews are God (*Elohim*), and Yeshua is God (*Elohim*). How can this be? Once this is resolved we will clearly understand the answer to our conundrum.

Tehillim 82, quoted in Yochanan 10:34, shows us that the Hebrew word for God is *Elohim*. Additionally, from the construction of John 1:1, we can clearly see a connection with Bereshit (Genesis) chapter 1. This gives us an enormous clue as to the Hebrew word underlying the word *God* in John chapter one. Thus we see that Yeshua, in John chapter 10, is calling these Jews, *Elohim*.

HaShem also called Moses, *God - Elohim*:

***Shemot (Exodus) 7:1*** *And HaShem said unto Moses, See, I have made thee a God (Elohim) to Pharaoh: and Aaron thy brother shall be thy prophet.*

Samuel the Prophet is also called *Elohim*:

***I Shmuel (Samuel) 28:11*** *Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. 12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. 13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw Gods (Elohim) ascending out of the earth. 14 And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.*

The king held a very special position of honor. He was referred to as God’s “son”[[10]](#footnote-10) in this capacity.

***Shmuel bet (2 Samuel) 7:8-14*** *Now therefore so shalt thou say unto my servant David, Thus saith HaShem of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: 9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. 10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, 11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also HaShem telleth thee that he will make thee an house. 12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.*

***Tehillim (Psalms) 2:6*** *Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree: HaShem hath said unto me, Thou art my Son; this day have I begotten thee.*

In this sense, Yeshua was God’s “Son,” partly because He was / will be God’s appointed King. The king was “God’s anointed”.

**In this next passage we see an explicit use of the Hebrew *Elohim* as referring to Hakhamim[[11]](#footnote-11) or Rabbis (judges):**

***Shemot (exodus) 22:7*** *If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man’s house; if the thief be found, let him pay double. 8 If the thief be not found, then the master of the house shall be brought unto the judges (Elohim), to see whether he have put his hand unto his neighbour’s goods.9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges (Elohim) shall condemn, he shall pay double unto his neighbour.*

The Midrash also derives this point from Shemot 22:28:

***Shemot (Exodus) 22:28*** *Thou shalt not revile the Gods (Elohim), nor curse the ruler of thy people.*

***Midrash Rabbah - Exodus XXXI:16****. THOU SHALT NOT REVILE ELOHIM (XXII, 27). R. Meir said: Above all did the Holy One, blessed be He, exhort Israel concerning their judges who teach them justice and concerning their ruler, for it says, THOU SHALT NOT REVILE ELOHIM, NOR CURSE A RULER OF THY PEOPLE. You will thus find that Korach and his congregation were smitten only because they stretched out their hands against Moses and Aaron.*

**Pesiqta deRab Kahana, Pisqa Twelve XII:XXIII** R. Phineas b. Hamah said, ***I am God your God*** - to whom does He speak? It is to Moses that He speaks, saying to him, 'It is [necessary to make this statement] because I have called you God,' as it is said, ***Lo, I have set you as God to Pharaoh*** (Ex. 7:1). But, in fact, ***I am God your God***.

 Another interpretation of the verse***: I am God your God***: Our rabbis say, "He speaks of the judges. He said to them, 'It is [necessary to make this statement] [delete: not] because I have called you divinities, as it is said. ***The God [in context: the judges] you will not curse*** (Ex. 22:27). Rather: ***I am God your God***."

 Said R. Judah the Levite, son of R. Shallum, It is concerning Israel that He speaks. He said to them, 'It is necessary to make this statement] [delete: not] because I called you God, as it is said, ***I said. You are God*** (Ps. 82:6). Rather***: I am God your God***."

The Ramban, commenting on Shemot (Exodus) 21:6, says:

**6. THEN HIS MASTER WILL BRING HIM UNTO 'HA'ELOHIM'** - "to the court. The servant must take counsel with those who sold him."[[12]](#footnote-12) [Thus is the language of Rashi.] And Rabbi Abraham ibn Ezra wrote that the judges are called ***Elohim*** because they uphold the laws of G-d on earth.

In my opinion Scripture uses these expressions: *Then his master will bring him unto 'ha'elohim*;' the cause of both parties will come before *'ha 'elohim'[[13]](#footnote-13)* in order to indicate that G-d will be with the judges in giving their judgment. It is He Who declares who is just, and it is He Who declares who is wicked. It is with reference to this that Scripture says, *he whom 'Elohim' (G-d) will condemn*.[[14]](#footnote-14) And so did Moses say, *for the judgment is G-d's*;[[15]](#footnote-15) so also did Jehoshaphat say, *for you judge not for man, but for the Eternal, and He is with you in giving judgment*.[[16]](#footnote-16) Similarly Scripture says, *G-d stands in the congregation of G-d; in the midst of 'Elohim' (the judges) He judges*,[[17]](#footnote-17) that is to say, in the midst of a congregation of judges He judges, for it is G-d Who is the Judge. And so also it says, *Then both men, between whom the controversy is, will stand before the Eternal*.[[18]](#footnote-18) And this is the purport of the verse, *For I will not justify the wicked*,[[19]](#footnote-19) according to the correct interpretation. In Eleh Shemoth Rabbah, I have seen it said:[[20]](#footnote-20) "But when the judge sits and renders judgment in truth, the Holy One, blessed be He, leaves, as it were, the supreme heavens and causes His Presence to dwell next to him, for it is said, *When the Eternal raised them up judges, then the Eternal was with the judge*.[[21]](#footnote-21)

Thus we see that Human judges, according to the Ramban, are known as *Elohim*.

Therefore, while there are human Elohim, nevertheless, most of the passages in the Tanach which use the word *Elohim*, refer to the Eternal One, Blessed is He.

Chazal, our Sages, teach us that *Elohim* is a name used by HaShem when He acts with justice, it is a name given to His Mashiach when He judges, and it is also a name given to men when they are judges, that is Hakhamim or Rabbis.

Let’s examine the comments of a few of our Sages.

Rashi, commenting on Bereshit 6:2, says that Bne *Elohim* are the sons of the rulers, i.e. the sons of the princes and judges, for *Elohim* always implies rulership, as in Shemot (Exodus) 4:16 ‘and you shall be his master’

All of our commentators who follow the Targum, they all translate *Elohim* as ‘judge’ or ‘judges’. This is also the position of the Ramban and the Midrash.

Rabbi Abraham Ibn Ezra wrote that the judges (Hakhamim or Rabbis) are called *Elohim* because they uphold the laws of *Elohim* (The Eternal One) on earth.

Sforno wrote that human judges are referred to as *Elohim* because they judge in the image of HaShem.

So, what is it that connects HaShem, Mashiach, and certain men, that they should all be called Elohim? A careful study of Torah will show that Elohim is the name given to those who provide justice in the kingdom of Heaven. The men who judge in a Bet Din (court) are called Hakhamim or Rabbis. Obviously, the Mashiach will be the chief justice.

The Speaker and His Word

Many have asked me to prove that Yeshua is YHVH (HaShem). The YHVH - יהוה name is called *HaShem* by many pious Jews. I will be using HaShem instead of YHVH - יהוה throughout this paper.

To begin my answer let’s look at a very familiar passage and analyze it. As you read, remember that, in Greek, the English word “God” is ambiguous and is used to translate both *HaShem* and *Elohim*:

***Yochanan (John)1:1*** *In the beginning was the Word, and the Word was with God, and the Word was God.*

In this passage, Yeshua is referred to as *The Word*. A word is a collection of sounds uttered by a speaker. The words of a speaker are distinct from the speaker. Who is the speaker in this passage? We can gain understanding from noting the similarity between the words and the content of our passage, with the words and the content of Bereshit (Genesis) 1:3:

***Bereshit (Genesis) 1:3*** *And Elohim (God) said, Let there be light: and there was light.*

Thus we see the speaker in Yochanan 1:1 is *Elohim*. This seems simple till we note what was spoken through Yeshayahu (Isaiah):

***Yeshayahu (Isaiah) 45:5-8 I*** *[am] HaShem, and [there is] none else, [there is] no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that [there is] none beside me. I [am] HaShem, and [there is] none else. I form the light, and create darkness: I make peace, and create evil: I HaShem do all these [things]. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I HaShem have created it.*

In this passage we learn that HaShem created everything. So who created the world, *Elohim* or *HaShem*? Are these two different names for the same entity?

The answer, of course, is that these are two names for HaShem. *Elohim* is the name used when He is judging [and creating] and *HaShem* is the name used when HaShem is exercising the attribute of loving kindness. Rashi teaches us this in:

**Rashi’s Commentary for: Hoshea 14:2 - to the Lord your God** One taught in the name of Rabbi Meir: Return, O Israel, while He is still יהוה , with the Divine Attribute of Mercy; otherwise, He is אֶלֹהֶיךָ with the Divine Attribute of Justice, before the defense becomes the prosecution.[[22]](#footnote-22)

As simple as this answer is, we have a problem:

***Yochanan (John) 1:3*** *All things were made by him; and without him was not any thing made that was made.*

In this passage it says that The Word created everything. So, what is the answer? I will make it clear. Here is what happened: HaShem exercising the attribute of justice (using the name *Elohim*), spoke. The Word came out of His mouth and created that which HaShem commanded. In this way we see That HaShem created everything by His Word. The Word created that which HaShem commanded. This shows that HaShem and The Word are related, but, The Word is **not** the Speaker, HaShem is the speaker and The Word is that which HaShem spoke.

Conclusion: HaShem is different from *The Word*. HaShem is The Speaker who spoke *The Word*.

There are two creation narratives: One in Bereshit (Genesis) 1:1 - 2:3, and a second in Bereshit (Genesis) 2:4 – 3:23. With the exception of the text involving the nachash, the serpent. The nachash exclusively use the name Elohim - אֱלֹהִים.

In Bereshit (Genesis) chapter one, the name used by the Creator is Elohim - אֱלֹהִים .

In Bereshit (Genesis) 2:4, we see a name switch. Here the Creator becames HaShem Elohim - יְהוָה אֱלֹהִים.

What makes this technical observation so interesting is that it appears as though two were involved in creating the world. The first Creator is the name used for judgment, Elohim - אֱלֹהִים. The second name, HaShem Elohim - אֱלֹהִים, add the name HaShem which is normally the attribute of ‘compassion – rachamim - רַחֲמִים’.

When the two name יְהוָה אֱלֹהִים appear together, it is a very difficult concept for people to see compassion within strict judgment. We see this combination again in Shemot (Exodus) 9:30 speaking about the seventh plague of hail with fire in it. Just as we cannot comprehend fire within ice, so we cannot comprehend יְהוָה אֱלֹהִים.

In Bereshit (Genesis) 1:26, When God said: 'Let us make man in our image, after our likeness...’, it is as though Elohim is speaking to HaShem, and together they are going to create man. Think of the danger of creating man, if the only being who creates man is Elokim. How does man know who he is? By looking to his Creator. If the only being that I can look to is Elokim, how am I going to see myself? What values am I going to adhere to? What am I going to think the prime value in the universe is? ***Power***. What happens if man thinks that the ultimate prime value is the acquisition of power? Man, even in World One, even if he cannot yet understand Yud-Hei-Vav-Hei, because that hasn't been revealed because you're living in this world, you need to understand there's another side to the story. Someone else created you too. There's another part of God who you can't understand who you're a child of too. We are not just tzelem Elokim, made in the image of Elohim, we are tzelem Yud-Hei-Vav-Hei Elohim.

That's what it means "na'aseh adam b'tzalmeinu kidmuteinu," let us make man in our image. We evince qualities of both sides of HaShem together and have to figure out how we manage that. But no matter where we came from, we always have to understand that, even in this first narrative of creation, we need to understand there's more to the picture.[[23]](#footnote-23)

Taken together, the arguments presented in this paper prove conclusively that Yeshua is NOT HaShem (yod hey vav hey).[[24]](#footnote-24) Additionally, we can clearly see that Yeshua is *Elohim*.

So, let us return to our original questions:

1. Is Yeshua God? Yes, Yeshua is *Elohim*.
2. Is Yeshua HaShem (YHVH - יהוה)? Impossible, HaShem is non-corporeal.
3. Is Yeshua *Elohim*? Yes!

Bne Elohim - The Sons of God

HaShem wanted to have a family with which to have fellowship. Several different entities have been called the *son of God* throughout scripture:

**1. Judges or angels:**

***Iyov (Job) 2:1*** *Again there was a day when the sons of God [Bne Elohim] came to present themselves before HaShem, and Satan came also among them to present himself before HaShem.*

**2. Adam:**

***Luqas (Luke) 3:38*** *Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.*

**3. The nation of Israel:**

***Hoshea 11:1*** *When Israel was a child, then I loved him, and called my son out of Egypt.*

**4. Yeshua:**

***Marqos (Mark) 9:7*** *And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.*

**5. Followers in the footsteps of Yeshua:**

***Yochanan (John) 1:12*** *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*

There are ten individual classes of angels in *Sefer* *Yetzirah*: Chayot Hakodesh, Ofanim, Erelim, Chashmalim, Seraphim, Malachim, *Elohim*, Bne *Elohim*, the Cherubim, and the Ishim. Each level of angel has a different name. The highest level consists of the Holy Chayot, then come the Ophanim, the Erelim, the Chashmalim, the Seraphim, the Malachim, the Elokim, the Kruvim and the Ishim. The highest level is that of the Holy Chayot and there is none other above it, except that of HaShem. Therefore, in the Prophecies, it is said that they are underneath HaShem’s throne. The tenth level consists of the Ishim, who are the angel who speak with the Prophets and appear to them in prophetic visions. They are therefore called Ishim - ‘men’ - for the reason that their level is closest to that of the intellect of Man.[[25]](#footnote-25)

The Jewish Encyclopedia tells us who the Bne Elohim are:

“The “sons of God” are mentioned in Genesis, in a chapter (vi. 2) which reflects pre-prophetic, mythological, and polytheistic conceptions. They are represented as taking, at their fancy, wives from among the daughters of men. For the interpretations given to this statement, and Flood in Rabbinical Literature. As there stated, the later Jewish and Christian interpreters endeavored to remove the objectionable implications from the passage by taking the term “Bne ha-*Elohim*” in the sense of “sons of judges” or “sons of magistrates.” In the introduction to the Book of Job (i. 6, ii. 1) the “Bne ha-*Elohim*” are mentioned as assembling at stated periods, Satan being one of them. Some Assyria-Babylonian mythological conception is held by the critical school to underlie this description of the gathering of the “sons of God” to present themselves before YHVH. Another conception, taken from sidereal religion, seems to underlie the use of the phrase in Job 35:7.”[[26]](#footnote-26)

My Teacher’s Thoughts

His Eminence, Hakham Dr. Yosef ben Haggai has also taught us the meaning of *Bne Elohim*:

What is the difference between *ELOHIM* and B’NE *ELOHIM*?

Well if I may put it this way, it is like the difference between HAKHAM (a judge and teacher) AND TALMID HAKHAM (a student), which are often in Rabbinical literature used to denote the same person. For all Hakhamim have been Talmidim of some Hakham at one point in their lives.

But more precisely speaking, Hakham refers to the earlier Sages of the Sanhedrin, whilst Talmid Hakham refers to our present Rabbis. The same with *Elohim*. Precisely speaking Adonai (HaShem) is *Elohim* par excellence, He is the ultimate judge. And we judges are Bne *Elohim*. On the other hand the terms are used interchangeably to denote the same thing JUDGE or JUDGES, irrespective of whether it is HaShem or His delegated agents.

Names Shared with HaShem

Now that we have some understanding of Mashiach’s names, it is worth looking a bit more at the names that are shared by HaShem and men.

One of the things that I have learned from Chazal is that EVERY name that is one of HaShem’s names, is also a name shared by **men** EXCEPT HaShem (יהוה).

With this in mind, I would like to explore an enigmatic pasuk that is often misunderstood. This is how this pasuk is rendered by the JPS translation:

***Yeshayahu (Isaiah) 9:5*** *For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Pele- joez-el-gibbor-Abi-ad-sar-shalom;* {That is, Wonderful in counsel is God the Mighty, the everlasting Father, the Ruler of peace.} *6 That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness from henceforth even for ever. The zeal of HaShem of hosts doth perform this.*

The JPS translation shows us what Jews understand this passage to be saying. It also shows that the child’s birth is miraculous enough to be a sign to King Ahaz, yet it is not a virgin birth, but rather an unexpected birth.

This child that is born is to be a sign to King Ahaz.

***Yeshayahu (Isaiah) 7:10*** *And HaShem spoke again unto Ahaz, saying: 11 ‘Ask thee a sign of HaShem thy God: ask it either in the depth, or in the height above.’ 12 But Ahaz said: ‘I will not ask, neither will I try HaShem.’ 13 And he said: ‘Hear ye now, O house of David: Is it a small thing for you to weary men, that ye will weary my God also? 14 Therefore the Lord Himself shall give you a sign: behold, the young woman shall conceive, and bear a son, and shall call his name Immanuel. {That is, God is with us.} 15 Curd and honey shall he eat, when he knoweth to refuse the evil, and choose the good. 16 Yea, before the child shall know to refuse the evil, and choose the good, the land whose two kings thou hast a horror of shall be forsaken.*

This child is the child that is born in v9:5 as a sign to King Ahaz. This suggests that if the child that was born to King Ahaz, was born normally, then the same would apply to Mashiach’s birth. To put it another way, if Mashiach was born of a virgin, then so also was the child born as a sign to King Ahaz. Further, The Hebrew word ‘almah’ is a *young woman*. It is NOT the word for virgin (Bethulah).

One of the places where the uncommon Hebrew word *almah* appears in the Tanakh is:

***Mishlei (Proverbs) 30:18-20*** *There are three things which are too wonderful for me, four which I do not understand: the way of an eagle in the sky, the way of a serpent on a rock, the way of a ship in the middle of the sea, and the way of a man with a young woman* **[b’alma]***. This is the way of an adulterous woman: she eats and wipes her mouth, and says, “I have done no wrong.”*

In the above three verses, King Solomon compares a man with an *almah* to three other things: an eagle in the sky, a serpent on a rock, and a ship in the sea. What do these three things all have in common? They leave no trace. After the eagle has flown across the sky, determining that the eagle had ever flown there is impossible. Once a snake has slithered over a rock, there is no way to discern that the snake had ever crossed there (as opposed to a snake slithering over sand or grass, where it leaves a trail). After a ship has moved across the sea, the water comes together behind it and there is no way to tell that a ship had ever passed through there. Similarly, King Solomon informs us that once a man has been with an *almah* there is also no trace of the fornication that had occurred between them. Therefore, in the following verse (verse 20) King Solomon explains that once this adulterous woman has eaten (a metaphor for her fornication), she removes the trace of her sexual activity by exclaiming, “I have done no wrong.” The word *almah* clearly does not mean virgin.

In the same way that in the English language the words “young woman” have no bearing on whether virginity is present or not, in the Hebrew language there is no relationship between the words *almah* and virgin. On the contrary, it is usually a young woman who bears children. Had Isaiah wished to speak about a virgin birth, he would have used the word *Bethulah[[27]](#footnote-27)* not *almah*. *Bethulah* is a common word in the Tanakh, and can only mean “virgin.”

If this passage is used to demonstrate that Mashiach is Deity, then we must conclude that the child born as a sign to King Ahaz was also Deity. This poses many problems.

Because of the duality of these pesukim, we must conclude that the child born as a sign to King Ahaz was not a virgin birth, nor was the child, Deity. Additionally, we must conclude that Mashiach was not born of a virgin, nor is He Deity.

BTW if Yeshua was born of a virgin, then He cannot be Mashiach because Mashiach must have patrilineal descent from King David through Solomon.

Hopefully we have gained a bit of an insight into Psalms chapters 82.

**Ashlamata: Yirmiyahu(**Jeremiah**) 10:2-11‎‎ ‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Hearken to the word that the Lord spoke about you, O house of Israel. | 1. Heed the word which the LORD has spoken against you, O house of Israel. |
| 2. So says the Lord: of the way of the Gentiles you shall not learn, and from the signs of the heaven be not dismayed, for the Gentiles are dismayed from them. | 2. Thus says the LORD, “Do not learn from the way of the Gentiles, and do not be troubled at the signs which are changed in the heavens; for the Gentiles are troubled by them. |
| 3. For the statutes of the peoples are vanity, for it is but a stock that one cut from the forest, the handiwork of a carpenter with a small axe. | 3. For the decrees of the Gentiles are worthless; for he cuts the wood from the forest for himself, the work of the hands of the carpenter, with an axe. |
| 4. With silver and gold he beautifies it, with nails and with sledge hammers they strengthen them so that it does not bend. | 4. With silver and with gold he covers it; with nails and with mallets he strengthens it, so that it shall not move. |
| 5. Like a palm tree they are beaten, and they do not speak; they are carried for they do not step; fear them not for they will do no harm, neither is it in them to do good. | 5. They are set up as a thing made of beaten-metal work, but they do not speak. They will surely be taken away, for there is no breath in them to [let them] walk. Do not be afraid of them, for they do no evil, nor indeed do they know how to do good. |
| 6. There is none like You, O Lord; You are great, and Your name is great with might. | 6. There is none beside you O LORD; You are great, and Your name is great in power. |
| 7. Who will not fear You, O King of the nations, for it befits You, for among all the wise men of the nations and among all their kingdom there is none like You. | 7. Who will not fear before You, O King of all ages? For the kingship is yours; since among all the wise men of the Gentiles and among all their kingship there is none beside You. |
| 8. But with one thing they are brutish and foolish, the vanities for which they will be punished are but wood. | 8. So the Gentiles will incur guilt together because they have become foolish, in that they have worshiped the idols which are vanity. |
| 9. Silver beaten into plates is brought from Tarshish, and gold from Uphaz, the work of a craftsman and the hands of a smith; their raiment is blue and purple, all of them the work of experts. | 9. They bring from Africa the silver which is overlaid, and gold from Ophir; the work of the craftsman and the hands of the metal worker. Blue and purple are their garments, all of them the work of wise men. |
| 10. But the Lord God is true; He is a living God and the King of the world; from His anger the earth quakes, and the nations cannot contain His fury. | 10. But the LORD God is truth. He is the Living God and King of Ages. At His anger the earth trembles and the Gentiles are not able to endure His wrath. |
| 11. So shall you say to them, "The gods who did not make the heavens and the earth, shall perish from the earth and from beneath these heavens. | 11. This is a copy of the letter which Jeremiah the prophet sent to the remnant of the elders of the Exile who were in Babylon. “If the nations among whom you are should say to you, Worship the idols, O house of Israel: thus you shall answer and thus shall you say to them: ‘The idols which you worship are idols in which there is no profit. They cannot bring down rain from heaven, and they cannot make fruits' sprout forth from the earth. They and those who worship them shall perish from the earth, and shall be destroyed from under these heavens’. |

**Rashi’s Commentary for: Yirmiyahu (Jeremiah) 10:2-11**

**2 Of the way of the nations you shall not learn**. Of the way of the nations you shall not learn and then, from the signs of the heavens you will not be dismayed, from the eclipse of the sun or the eclipse of the luminaries.

**3 a carpenter**. Heb. חרש, a craftsman.

**a small axe**. Dolodojjre in O.F.

**4 with nails.**clous in French.

**and with sledge hammers.**A hammer, marteau in French.

**it does not bend.**Heb. יפיק, it does not kneel with its knees. Comp. (I Sam. 25: 31) “a stumbling block (פוקה);” (Nahum 2:11) “and tottering (ופיק) of the knees.”

**5 Like a palm tree they are beaten.**He hammers them with a hammer until it has an upright stature like a palm tree.

**fear them not.**if you separate from them for they will not harm you.

**neither is it in them to do good.**If you worship them. היטיב  is like להיטיב  to do good.

**7 for it befits You.**It is proper for you.

**8 But with one thing they are brutish.**i.e., the heathens, and what is that one thing? Their vanities of wood for which they will be punished, and they will be punished for it. יבערו  is an expression of foolishness, so is ויכסלו.

**9 Silver beaten into plates.**Heb. מרקע.

**10 But the Lord God is true.**Why? Because He is a living God and the King of the world. Therefore, He can make His words come true. A mortal person, however, plans to do something and dies or becomes weak or loses his property, and has no ability to execute his plans.

**11 So shall you say to them.**This is a letter that Jeremiah sent to Jeconiah and those exiled with him in exile, to reply to the Chaldees in Aramaic, a reply if they tell them to worship idols.

**Commentary on the Ashlamatah of Yirmiyahu (Jeremiah) 10:2-11**

By: H.Ex. Adon Shlomoh Ben Abraham

Jeremiah spoke against the worship of idols and this passage is thought to come from late in Jeremiah’s life after the first exile of the Jews 598 BCE. The tone of his letter to the exiles in chapter 29 is far different from the tone of this passage. Furthermore, the ideas expressed, and the terminology used are very close to those of Isaiah and other writers of a later time Isa. 40:19–22; 44:9–20; 46:5–7; Deut. 4:28; Psa. 115:3–8; 135:15–18.

Jeremiah touches on a favorite theme of Isaiah 40 – 48, the great contrast between the worthless heathen idols, mere wood and metal, the work of men’s hands, and Hashem the creator of the world and the redeemer of Israel.[[28]](#footnote-28) Isaiah focuses more on Hashems power to predict and interpret history, Jeremiah seems to concentrate more on his power in creation. In its context, this highlights more strongly the wrong choice that Israel had made in abandoning Hashem for other gods and prepares the way for the anticipation that God will eventually judge the nations that walk in the ways of such folly.[[29]](#footnote-29) Since Jeremiah has address this to Israel and included the nations, as not what to do, he is effectively bringing all mankind under the same teaching with a connection back to creation.

Rituals were performed to bring the god to life in the idol. As a result of this linkage, spells, incantations and other magical acts could be performed on the image to threaten, bind or compel the deity. The idols then represent a worldview, a concept of deity that was not consistent with how Hashem had revealed himself to mankind at creation and more specifically to Israel at the Exodus. The idol was not the deity, but the deity was thought to inhabit the image and manifest its presence and will through the image.[[30]](#footnote-30) Here is an important point we must not skim over; The idols that man creates, then begin to represent a worldview, or a concept of deity that is not consistent with how Hashem had revealed himself to mankind and is not consistent with how Hashem wants us to view him and thus relate to him. Shortly, all the idols and false religious constructs and concepts constructed in man’s mind will be ground into dust.

Jeremiah addressed his words to *“the house of Israel”,* i.e., the entire nation as he appealed to the people to not be influenced by the religious beliefs and practices of their neighbors. This need not be restricted to the northern kingdom, which was exiled in 722 BCE. From his early days as a prophet, Jeremiah has spoken out against idolatry 2:11, 23, 25, 27; 5:19; 7:9. It is hard to limit this passage to one period, although most scholars think of the time of King Jehoiakim, when all Josiah’s efforts were to no avail. Jeremiah may also have addressed those exiled to Babylon in 597 BCE, as he did in a letter in chapter 29, to warn them against the idols of the Babylonians.[[31]](#footnote-31) Earlier in 9:24-25 the people complained they did not deserve to be exiled because they had proven their loyalty to Hashem in their circumcision. Jeremiah replied circumcision is not enough to compensate for their idolatry.[[32]](#footnote-32) This same ideal is mentioned in Me’am Lo’ez. The “circumcised” and “uncircumcised” are to be punished together. Circumcision cannot be mandated to the nations but must be of the heart and of a person’s free will choice and as “Rashi explains, the reference is to all those in Israel who are ostensibly circumcised, physically speaking, but in practice and behavior are not”.[[33]](#footnote-33)

Jeremiah’s theme is that in God’s sight the moral ethical always takes precedence of the ceremonial Law and the people’s laxity in sabbath observance is sharply rebuked in 17:19–27. Jeremiah is not teaching against the temple, circumcision, sabbath or the law of God, he is admonishing the people that it is only by serving God with the right heart and the correct deeds that their worship will be accepted (7:1-11). If the people follow God’s law and listen to his voice, he will be able to bless them and if not, then judgement is coming. In 26:8 we see the people’s response to Jeremiahs message. “You shall die!” History has repeated itself multiple times and when time runs out, it seems to me mercy will soon give way to judgement.

The prophets’ hopes are gathered around two ideals (1) the Davidic house, (*2*) Jerusalem. Passages like 17:25-26; 23:5–8; 30:9; 33:14–18 are deserving of close study; they indicate the gradually increasing vision of hope and the coming day when a branch from David will rule. The worthless rulers of the prophet’s days shall be no more they will be succeeded by a king of David’s line, who shall reign in righteousness; out of the ruins of Jerusalem shall arise a new city, which shall bear the name, *“The Lord is our righteousness”.* After the admonition to listen to the divine oracle (vv. 1–2a) the passage begins with the call to avoid “*the ways of the nations”*, which are further defined as “*signs in the sky”*. A reference to astrology, the use of astral phenomenon to determine the future. This method was used to read the minds of the gods concerning the future and, if that future was not desirable, then proper ritual steps could be taken to ward off danger. Divination of all sorts, including astrology, was practiced by the nations that surrounded Israel and was part of their religious practice against which Jeremiah inveighs.[[34]](#footnote-34) Jeremiah says the “*Customs of the people are vanity”.* v.3 this refers to the religious practices of the people, the customs, the ordinances, established institutions, *of the* **peoples**, *i.e.* heathen nations”.[[35]](#footnote-35)

No sin is condemned more in the Prophets than the sin of idolatry. Jeremiah and Isaiah denounced this sin frequently (Isa 40:18–20 - chp.44). It was a recurring attraction for the Israelites and spoken against often in the law and the prophets. Jerimiah increased his preaching against Idolatry after the exile of the ten tribes, due to the temptation of idolatry increasing when Israel found itself intermixed in exile among the pagan nations. Jewish scholars used Jeremiah to refute fears of celestial omens that were common in Gentile cultures where Jews lived. One of the earliest, *Mekhilta de Rabbi Ishmael*, invokes Jer 10:2 to allay fears of lunar and solar eclipses, and later *Tosefta Sukkah* 2:6 teaches that when Israel is occupied with Torah they need not worry about omens.[[36]](#footnote-36) The Babylonian Talmud also uses Jeremiah to buttress Jews against the dominant culture’s belief in astrology. “How on the basis of Scripture do we know that Israel is not subject to the stars?” The answer is in Jer 10:2, with the explanation that the gentiles are dismayed, but the Israelites are not (Neusner 2006: 10, 41, 283).[[37]](#footnote-37)

Jeremiah’s concerned is with the sin of the people as exhibited in their unfaithfulness to God. It was not enough that they should have a reform of worship; the true reform was that of the human heart (4:4); what they needed was a change of heart even telling them to circumcise their hearts. Jeremiah’s description of “the heathen” cutting a tree out of the forest, setting it up, and decorating it is for some a clear indictment of Christmas trees; some readers see in Jeremiah’s words a clear prohibition of this practice as idolatrous. “If the prophet were alive today, one wonders, what would he say about all the Christmas trees now decorating people’s homes and Christian churches? Would he sound a similar alarm …? He most probably would.”[[38]](#footnote-38)

The truths enunciated thus far are that (1) Israel is not to imitate the nations around her, (2) idols are powerless, and (3) God’s power is infinite. In the previous chapter 9, Jeremiah had just included all Israel under the ban of uncircumcision: he now gives them their last chance of safety by enlarging upon the truth, that (9:23 -24) their true glory is their God, not an idol of wood, but *“the King of nations”*. “*Be not afraid of them, for they cannot do evil”* or “There is no reason to be afraid of them, because they can’t cause anything bad to happen to you. Isa. 41:23; 46:7. “*Neither is it in them to do good”* reflects a Hebrew expression that may be rendered “they don’t have the ability to do you any good either.”[[39]](#footnote-39) “*O King of nations”,* Me’am Lo’ez understands here that “among the nations, there is none who emulate God’s ways as did Moses, Joshua” and other righteous Jewish men of the bible who followed God’s way and listened to his voice. As time went on, the sacred writers became more and more distinct in their assertions of the truth that Hashem, the Self-revealing God, is not Israel’s King only, but also of the entire worlds (Ps. 22:28; 47:7, 8; 96:10). O King of Nations, all nations are subject to you and in this context, we have therefore King of Kings. Dan.2:37, Ezra 7:12, Ezk.26:7, I Tim 6:15, Rev 17:14, 19:16.

“ *But the Lord is the true God”* in v.10 can also be translated as “But Hashem is the true God,” which is closer to the Hebrew text and easier grammatically. One would think this is all the motivation the people needed to worship Hashem, who is here, appropriately in the light of the contrast being drawn with the religions of the surrounding peoples, called the “*King of the nations”*. But surprisingly, Hashem is not compared with the false gods immediately, but rather with the “*wise men of the nations”*, who get their instruction from senseless idols. These idols are indeed beautiful, being ornamented by the finest materials. But while they are inert, the true God is living and eternal.[[40]](#footnote-40)

Why would people want to worship something so foolish and helpless as an idol? The answers to this question would help explain why idol worship was so widespread in the ancient world. Human nature is such that we want to believe in something, even if it is not worthy of our faith. People prefer to see what they are worshiping. It is more difficult to worship God in spirit and truth (John 4:23). It is also appealing to consider that a god made by human hands can be controlled to do one’s bidding. By contrast, our God is sovereign and cannot be controlled by sacrifices, incantations, or threats. Perhaps the greatest appeal of an idol was that it did not demand holy living. Our God, however, insists, “Be holy because I, the Lord your God, am holy” (Lev 19:2).[[41]](#footnote-41) The only verse in Aramaic language in the book of Jeremiah is verse 11. Some say it’s out of place in its present position, belonging rather with vs. 9 or one of the earlier verses dealing with idols. Rashi suggests it is the text of a letter sent by Jeremiah to Jehoiachin and other exiles in Babylon, advising them how to answer those who sought to seduce them to idolatry.[[42]](#footnote-42) **11**Thus shall you say to them: “The gods who did not make the heavens and the earth shall perish from the earth (Isa. 2:18) and from under the heavens.” (Zech 13:2)

The Nazarene Codicils reference to idolatry reflect the same attitude as the Tanach, criticizing idol worship and characterizing it as false, worthless, and ineffective (1 Cor 8:4; 1 Thess 1:9; Rom 1:23) from these verses, we learn the idol does not have to exist in physical form but only in the mind as a concept. The covenant that established Israel’s relationship with Hashem demanded their exclusive worship of him (Exo 20:4–6; Deu 5:6–10). The initial prohibition against worshiping other gods and making images for worship concludes with the warning that Hashem is a jealous God and will punish those who “hate” him (Exo 20:3–6). Idolatry displays hatred of Hashem, and Hashem does not take that rejection lightly. Serving other gods would arouse the jealousy (קָנָא, *qānāʾ*; Deu 32:16, 21). The Bible frequently uses the language of prostitution (זָנָה, *zānāh*, “to play the whore”; Exo 34:5) or adultery (נָאַף, *nāʾap*, “to commit adultery”; Jer 3:9) to describe idolatry. Just as sexual infidelity breaks the marriage agreement (Lev 20:10), so religious infidelity breaks the covenant (Jer 3:6–11; Eze 16:8, 15). Rabbi Saul(Paul) links idolatry with the sin of covetousness, perhaps extending the idea of idolatry from worship of other gods(manmade objects) to worship of or desire for things (Eph 5:5; Col 3:5).[[43]](#footnote-43)

What is the definition of idolatry? In rabbinic sources, idolatry is referred to as *avodah zarah* (literally “foreign worship”). It has been said, we are what we worship here are four things we learn from the bible about Idolatry.

(1) Idolatry is treating something relative as though it were absolute, God. Idolatry, we could say, is misplaced transcendence.

(2) Consumerism can also be seen to be idolatry in the way that human desires for what can be bought are treated as unlimited. Likewise, money and power, these are not evil in themselves, but their elevation above all else is said to be a manifestation of idolatrous behavior.[[44]](#footnote-44)

(3) Idolatry, in the biblical portrayal, is enslaving. Because the object of worship and service is not the true God, in whose worship and service true human fulfillment is to be found, but an object unworthy of such worship and service, the result is compulsions and addictions that spoil human life rather than enhancing it.

(4) Idolatry, in the biblical portrayal, is deceitful. Its gods are not truly gods, and so they cannot really deliver what they promise their worshipers. [[45]](#footnote-45)

In Acts 19:23 - 40. Saul dealt with the same as in the days of Jeremiah and it is stressed that there is a commercial, consumerism and money-making market for all forms of Idolatry. If we surmise sin as having its roots in idolatry, our focus would be on the sin of idolatry and not sin in general. If we say that idol worship is the origin of all other sins as Rabbi Sauls (Paul) reference in Rom. 1:21 seems to suggest. The idol worshipers having “become empty/vain [*emataiōthēsan*]” destitute of real wisdom, and is based on a reference to Jer. 2:5 “What injustice did your fathers find in Me, that they went far from Me and walked after vanity [*tōn mataiōn* = idols] and became vain [*emataiōthēsan*]?” They distance themselves from me. The Talmud applies this description to a man who goes astray. (Chagigah 9b.). They pursued futility as Malbim says, if one attaches himself to Hashem who is enduring, then he will endure, but if one prefers emptiness, he will be empty and from here we see that there is a direct measure for measure retribution. “Futility” is understood as the worship of impotent, futile idols and alternatively this refers to and is associated to the pursuit of materialism. All possessions have value only if they are used as a means of service to Hashem.[[46]](#footnote-46)

In Rom. 1:21*, For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.* Scholar’s debate over who Saul is speaking to, but regardless of one’s position on this question we see he is referring to unrighteous men who suppress the truth by their unrighteous acts, which I posit applies to all mankind. God made a covenant with Israel and this covenant is given to us as a marriage covenant. All through the bible the language for idolatry is the language used which describe a marriage relationship or the unfaithfulness of that marriage relationship. Language such as prostitution, committing adultery, and whoredom or unfaithfulness. Hashem said he's jealous God, an exclusive God. Just as sexual infidelity breaks the marriage agreement so religious infidelity breaks the covenant-marriage agreement. So, this begs the question. Did Israel turned to idolatry because they sinned or was turning to idolatry that which led to their actual sin? Israel as a bride was unfaithful in their thoughts toward their creator, before they ever committed the sin of idol worship. Just as a person in a marriage relationship must first in their mind and heart turn away from the one, they're espoused to, toward another. This ultimate rejection brings forth the sin and the action, measure for measure then comes forth death. The same story has plagued mankind since the garden of Eden and in Romans, Rabbi Saul deals in the first century with idols that are nothing.

According to Malbim God gave the reason for the prohibition against idolatry, saying For I God your Lord, am an exclusive God. More literally, a jealous God, Exo 20:5. The Rabbis tell us that this expression is very difficult to understand. Normally a person would be jealous of another who has more than he or jealous of a scholar who was smarter than he, but how can one be jealous of an inferior? How can God say that he is jealous when people worship idols? There's nothing there to be jealous of. Me’am Lo’ez goes on to tell us, most of the following commandments after the one of idolatry, which we refer to as the 10 commandments are included in the seven universal commandments which was given to Adam and Noah,[[47]](#footnote-47) and at this point both the nations and Israel have to answer for their idolatry. So here is the idea or the thought I'd like to put forth. God is jealous because he's in a relationship with his bride and when they break covenant with him, they turned from him toward another lover. They have lost faith and trust in him, they have lost faith and trust in the idea or belief He is the one true, living God that created the whole world and all that's in it. They have lost faith and trust that He directs everything that happens in this world and that He, being the one and true living God, is able to perform the promises that He has made to His children.

What pain God must feel when he sees his bride and the rest of his creation turning and serving, other gods. What pain must Hashem experience when his beloved has lost all hope and trust that he will be able to fulfill his covenant – marriage agreement. The pain he feels does not come from the fact he has been rejected, but the bitter pain experienced comes from the fact his beloved has chosen another lover. Yeshua standing in his Messianic role as the agent of Hashem, summed it up well when he said, if you love me keep my commandment and what is the first commandment? Hear, O Israel: The Lord our God, the Lord is one.You shall love the Lord your God with all your heart and with all your soul and with all your might[[48]](#footnote-48) (Exo 20:6, Deu 5:10, Joh 14:15) If your following Hashems directive and your following Messiahs reaffirmation in the first century then ones complete faith and trust and all the love you can muster will be directed at your Creator of Heaven and earth. The relationship will be so important that you will serve Hashem with all that is within one’s soul and never turn your face from him.

**Verbal Tallies**

By: Hakham Dr. Hillel ben David & HH Giberet Dr. Elisheba bat Sarah

**Vayikra (Leviticus) 18:1-30**

**Yermiyahu (Jeremiah)** ‎**10:2-11**

**Tehillim (Psalms) 82:1-8**

**1 Peter 3:18 – 4:6**

**Verbal Tallies between the Torah and the Ashlamata are:**

HaShem - יהוה, Strong’s number 03068.

Speak - דבר, Strong’s number 01696.

Saying - אמר, Strong’s number 0559.

Israel - ישראל, Strong’s number 03478.

God - אלהים, Strong’s number 0430.

Work / doing - מעשה, Strong’s number 04639.

Earth / Land - ארץ, Strong’s number 0776.

Bring / Brought - בוא, Strong’s number 04639.

Customs / Ordinances - חקה, Strong’s number 02708.

**Verbal Tallies between the Torah and the Psalm are:**

Saying - אמר, Strong’s number 0559.

Children - בן, Strong’s number 01121.

God - אלהים, Strong’s number 0430.

Earth / Land - ארץ, Strong’s number 0776.

**Vayikra (Leviticus) 18:1** And HaShem <03068> spake <01696> (8762) unto Moses <04872>, saying <0559> (8800),

2  Speak <01696> (8761) unto the children <01121> of Israel <03478>, and say <0559> (8804) unto them, I am HaShem <03068> your God <0430>.

3  After the doings <04639> of the land <0776> of Egypt <04714>, wherein ye dwelt <03427> (8804), shall ye not do <06213> (8799): and after the doings <04639> of the land <0776> of Canaan <03667>, whither I bring <0935> (8688) you, shall ye not do <06213> (8799): neither shall ye walk <03212> (8799) in their ordinances <02708>.

**Yirmiyahu (Jeremiah) 10:1-2**  Hear ye the word which HaShem <03068> speaketh <01696> unto you, O house of Israel <03478>: Thus saith <0559> HaShem <03068>, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

**Yirmiyahu (Jeremiah) 10:3**  For the customs <02708> of the people are vain: for one cutteth a tree out of the forest, the work <04639> of the hands of the workman, with the axe.

**Yirmiyahu (Jeremiah) 10:5**  They are upright as the palm tree, but speak <01696> not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.

**Yirmiyahu (Jeremiah) 10:6**  Forasmuch as there is none like unto thee, HaShem <03068>; thou art great, and thy name is great in might.

**Yirmiyahu (Jeremiah) 10:9** Silver spread into plates is brought <0935> from Tarshish, and gold from Uphaz, the work <04639> of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work <04639> of cunning men.

**Yirmiyahu (Jeremiah) 10:10**  But HaShem <03068> is the true God <0430>, he is the living God <0430>, and an everlasting king: at his wrath the earth <0776> shall tremble, and the nations shall not be able to abide his indignation.

**Tehillim (Psalm) 82:1** A Psalm of Asaph. God <0430> standeth in the congregation of the mighty; he judgeth among the gods <0430>.

**Tehillim (Psalm) 82:5** They know not, neither will they understand; they walk on in darkness: all the foundations of the earth <0776> are out of course.

**Tehillim (Psalm) 82:6** I have said <0559>, Ye are gods <0430>; and all of you are children<01121> of the most High.

**Tehillim (Psalm) 82:8** Arise, O God <0430>, judge the earth<0776>: for thou shalt inherit all nations

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Lev 18:1-30** | **Psalms****Psa 82:1-13** | **Ashlamatah****Jer 10:2-11** |
| --- | --- | --- | --- | --- |
|  |  |  |  |  |
| **אָדָם** | man | Lev. 18:5 | Ps. 82:7 |  |
| **אֶחָד** | one |  | Ps. 82:7 | Jer. 10:8 |
| **אֱלֹהִים** | GOD | Lev. 18:2 | Ps. 82:1 | Jer. 10:10 |
| **אָמַר** | say | Lev. 18:1 | Ps. 82:6 | Jer. 10:2 |
| **אֶרֶץ** | land, earth | Lev. 18:3 | Ps. 82:5 | Jer. 10:10 |
| **בּוֹא** | bringing, brought | Lev. 18:3 |  | Jer. 10:9 |
| **בֵּן** | sons | Lev. 18:2 | Ps. 82:6 |  |
| **גּוֹי** | nations | Lev. 18:24 | Ps. 82:8 | Jer. 10:2 |
| **הָלַךְ** | walk | Lev. 18:3 | Ps. 82:5 |  |
| **חֻקָּה** | statues. customs | Lev. 18:3 |  | Jer. 10:3 |
| **יָד** | hand |  | Ps. 82:4 | Jer. 10:3 |
| **כֹּל** | any, all | Lev. 18:6 | Ps. 82:5 | Jer. 10:7 |
| **כָּרַת** | cut, cut off | Lev. 18:29 |  | Jer. 10:3 |
| **לֹה** | nor, no, none | Lev. 18:3 | Ps. 82:5 | Jer. 10:5 |
| **מַעֲשֶׂה** | what, work | Lev. 18:3 |  | Jer. 10:3 |
| **נָשָׂא** | must, show |  | Ps. 82:2 | Jer. 10:5 |
| **פָּנֶה** | before | Lev. 18:23 | Ps. 82:2 |  |
| **קֶרֶב** | among | Lev. 18:29 | Ps. 82:1 |  |
| **שֵׁם** | name | Lev. 18:21 |  | Jer. 10:6 |

**Nazarean Talmud**

**Sidra of Vayikra (Leviticus) 12:1 – 13:28**

**“Taz’ria” - “has conceived”**

By: Hakham Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| **School of Hakham Shaul****Tosefta****Luqas (Lk) 12:54-59** | **School of Hakham Tsefet****Peshat****1 Tsefet (1 Pet.) 3:18 – 4:6** |
| **And he also said to the congregations, “When you see a cloud coming up in the west, you say at once, ‘A rainstorm is coming,’ and so it happens. And when** you see **the south wind blowing, you say, ‘There will be burning heat,’ and it happens. You Painted ones!** (Hypocrites) **You know how to discern the appearance of the earth and the sky. But how** is it that **you do not know how to discern the Olam HaZeh** (this present time)**? And why do you not also judge for yourselves** what is **right? As you are going with your accuser before the magistrate** (a judge), **make an effort to settle with him on the way so that he will not drag you before the judge, and the judge will hand you over to the Chazan** (bailiff)**, and the Chazan will throw you into prison** (slavery)**. I tell you, you will never get out until you have paid back even the last penny!”** | **For[[49]](#footnote-49) even Messiah suffered[[50]](#footnote-50) once because of sin,[[51]](#footnote-51) on behalf of** **the righteous/generous**[[52]](#footnote-52) and for the judgment of the **unfaithful,[[53]](#footnote-53) in order to bring you near to God**. **His body was certainly put to death, but** he **lives on in spirit. And he judged[[54]](#footnote-54) those spirits, which were detained in prison**; **who were disobedient at the time when the longsuffering of God waited for Noach to construct the Ark, in which few, eight souls, were brought safely through water. Now this pattern[[55]](#footnote-55) shows safety,**[[56]](#footnote-56) **on account of the resurrection of Messiah, who has preceded us into the Heavens as is said,** “***The Lord (God) says to my lord: ‘Sit at My right hand, until I make your enemies your footstool,”*[[57]](#footnote-57)** **and messengers, authorities and powers are subjected to him.****Consequently, Messiah suffered physically, and you should guard yourselves** by **being like-minded [[58]](#footnote-58) because death to the body** (physical appetites contrary to Torah and mitzvot) **causes you to stop practicing what the Torah forbids. Be a person that no longer desires what is prohibited[[59]](#footnote-59) but live according to the will of God,** as explicated by the Hakhamim **not spending the rest of your lives** pursuing **physical** (appetites). **For you have spent sufficient time living as Gentiles, the result of which was walking in shamelessness, insolence, lust, drunken debauchery,[[60]](#footnote-60) drunken parading,[[61]](#footnote-61) drunken parties, and unlawful idolatry.** These Gentiles now **think it strange that you do not run together** with them **in the same dissolute lifestyle that results in blasphemy.** They **will recount everything to the Judge** who is **ready** to judge **the living and dead. For this purpose, the Mesorah** (Oral Torah) **was presented to the dead that they might be judged in contrast to men alive in the flesh, agreeing with the ruach** (Oral Torah)the way that **God** has instructed**.[[62]](#footnote-62)** |

**Nazarean Codicil to be read in conjunction with the following Torah Seder**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| \*Lev 12:1 – 13:28 | Ps 78:17-31 | Is 9:5-6 + 11:1-9 | 1 Tsefet (Pet.) 3:18 – 4:6 | Lk 12:54-59 | Acts 23:1-10 |

**Commentary to Hakham Tsefet’s School of Peshat**

**Atonement, Messiah and the Hakhamim**

Hakham Tsefet picks up on the word atonement in the Torah Seder and begins to unfold the meaning of atonement as it is associated with Messiah as a Tsaddiq.

**B’Midbar 20:1. The entire congregation of the children of Israel arrived at the desert of Zin in the first month, and the people settled in Kadesh. Miriam died there and was buried there.**

Rashi’s comment on this pasuk (verse) helps us understand what Hakham Tsefet is saying.

**Miriam died there:** Why is the passage relating to Miriam’s death juxtaposed with the passage of the Red Cow? To teach you that just as sacrifices bring atonement, so the death of the righteous secure atonement. — [M.K. 28a].

Hakham Tsefet begins his pericope by discussing the suffering of Messiah. Many translations render the Greek word ἔπαθεν – *epathen,* derived from πάσχω – *pascho,* as “death.” This translation would then read Messiah died for sin. Therefore, this is an erroneous translation. πάσχω – *pascho* means to “suffer” not to die.

However, this leaves us with a question. Does the suffering of Messiah atone for sin? The verse suggests that Messiah suffered for the righteous but not for the “unjust.” Furthermore, this leaves us with another question. Was Messiah the only Tsaddiq to suffer for sin? And, if Yeshua was not the only Tsaddiq to die for sin’s sake, what are we to make of all of this?

At the outset of the discussion, let us state that Yeshua is not the only Tsaddiq who dies due to sin. Furthermore, the idea of a Tsaddiq’s death atoning for sin is a commonly held belief among the Jewish people. We see that Moshe Rabbenu ascends the mountain to plead for forgiveness and atonement for the sin of the Golden Calf, willing to give his life as atonement for the sin of the Jewish people. Note what Moshe Rabbenu says as he stands before G-d. “If not, erase me now from Your book that You have written.”[[63]](#footnote-63) It is wrong to believe that Moshe Rabbenu was trying to coerce G-d into forgiving the Jewish people for the sin of the Golden Calf by these words. In other words, Moshe Rabbenu was not saying that if G-d was going to destroy the Jewish people, He should destroy him as well. Moshe Rabbenu was offering his own life as atonement for the Jewish people because of the sin of the Golden Calf. From this statement, the Sages of blessed memory deduced that a Tsaddiq’s life atones for sin. **Likewise, we understand that the “blessings and cursing” of a Tsaddiq come true**. When a Tsaddiq offers his life as atonement before G-d he (the Tsaddiq) is drawn closer to G-d. This ideology shows us that Hakham Tsefet understood Yeshua as a Tsaddiq atoning for the righteous/generous. Furthermore, many of the benefits we experience result from the Patriarchs and their standard of righteous/generosity. The **Zechut Abot -** The Merit of our Fathers is a perfect example of our being atoned for by the Tsadiqim.

Why, then, or how is it that the death of the Tsaddiq atones? The main reason for the death of the Tsaddiq atones is that sin flows from the body’s physicality, and the soul’s withdrawal from the body signals the removal of physicality and sin. The death of the Tsaddiq atones for the whole world, for the Tsaddiq is the purpose of this world. Undeniably, G-d brought the world into existence for the sake of the Tsaddiqim; for whom else would the world be created? When the Tsaddiq parts from the physical, he is the complete good, understanding that this is not a discussion proving that the body is only given to sin. Therefore, we learn that on account of one Tsaddiq, the cosmos exists, as it is written, “the Tsaddiq is the eternal foundation (yesod) of the world” Mishlei (Pro.) 10:25.

**Atonement and the Parenthetical Priesthood**

What are we to make of this? From this, we learn that the Tsaddiq can atone for sin, while living, and in his death. Moshe Rabbenu remained alive when he pleaded for the Jewish people. Yom Kippur, “the day of atonement,” is the result of this petition. However, Moshe Rabbenu and Yom Kippur did not solve the problem of the Golden Calf. The sin of the Golden Calf instituted a parenthetical Priesthood from the Levite line that lasted until Yochanan HaMatvil (John the Baptist) relinquished it to Yeshua (representative of the Priesthood of the firstborn). Along with the restoration of the Priesthood of the Firstborn, the life of the Master atones for the Tsadiqim in restoring to them to the seminal work of the Oral Torah. His life was about its preservation. Therefore, we see and understand the great opposition towards the Oral Torah by other religions and anarchists. As we have stated in the recent past, with the destruction of the Temple the defunct Levitical Priesthood moved to Rome. They leave us a hint of their identity by revealing their character, which remains intact. The defunct Priesthood possessed three characteristics that we note here.

* They did not accept the Oral Torah
* They remained epicurean in practice
* They did not believe in the afterlife

The Tz’dukim (Sadducees) did not believe in the afterlife; therefore, how can we state that they fabricated a pseudo-Nazarean Judaism? The answer is not complicated when we realize their religious invention appealed to the Pagan Romans. These priests were masters in weaving bits of paganism, mythology, and Judaism into their new “religion.” Therefore, in their words, they might have said, “Because man cannot resurrect, we will make Messiah a deity.” Mythology is filled with deities dying and coming back to life. Therefore, the Tz’dukim blended mythology into their new religion to mask their disbelief in the afterlife by making Messiah a divine being.

**Atoning clothing?**

We will not belabor what we have discussed in the recent past concerning the atoning function of the vestments of the Hakhamim. However, we will point out that association with the true Tsaddiqim brings a measure of righteous/generosity to those who will cleave to them.

**﻿b. Moed Katan 28a** R. Eleazar said, Wherefore is [the account of] Aaron’s death closely followed by [the account of the disposal of] the priestly vestments?[[64]](#footnote-64) [To inform you] that just as the Priest’s vestments were [means] to effect atonement,[[65]](#footnote-65) so is the death of the righteous/generous [conducive to procuring] atonement.

We can readily see that the garments of the Priest are associated with the atonement by the Tsaddiqim. If Aaron’s garments as the Kohen Gadol (High Priest) of the parenthetical Priesthood atone, how much more should the vestments and garments of the Priesthood of the Firstborn atone for the Tsadiqim? Ceremonial robes, hats, and regalia are all a means of bringing atonement to the talmidim of the Hakhamim. While we are not here to postulate some firing doctrine concerning the anointing of the Kohanim or others, it is common knowledge that the idea of anointing is rubbing oil on the recipient. By analogy, we note that those who “rub” gowns, robes, and regalia of the Hakhamim certainly benefit from their connection (rubbing) to G-d. However, this is what Rambam posits when he shows that “cleaving to G-d” means to “mix and associate” (rub) with the “wise men,” i.e., the Hakhamim.[[66]](#footnote-66)

These vestments and their functioning should be discussed in Remes. Therefore, we will forego any honest discussion in our Peshat commentary.

**The Judge**

The idea of judgment is found in our Peshat text and the Tosefta of Luqas (Lk). There is a verbal tally of judge and judged between these materials. In the Peshat text, the Master is the judge of the dead. In the final paragraph of the Peshat text, Hakham Tsefet alludes to the idea that the Master judges the living and the dead.

**א ¶ The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge)[[67]](#footnote-67)**

While the Master is the son of the “Judge” (Elohim), we can also translate this to mean that he is the sum of the Hakhamim, i.e., Judges. In other words, Messiah qualifies as the “Judge” of the living and dead because he is the repository of the wisdom of the Hakhamim. By being the repository of this collective wisdom, the Master can draw on the infinitesimal wisdom of the Sages to discern every possible case.

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse, or verses impressed your heart and fired your imagination?
2. From all the Tanakh: which particular verse or passage taught you about the role of Messiah as described in the Nazarean Codicil readings for this week?

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our God, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

**Blessed is Ha-Shem, Giver of the Torah. Amen!**

**“Now unto Him who is able to preserve you faultless, and spotless,**

**and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one God, our Deliverer,**

**by means of Yeshua the Messiah our Master, be praise, and dominion,**

**and honor, and majesty, both now and in all ages. Amen!”**

**Next Shabbat:**

**Shabbat “Q’doshim Tih’yu” – “You will be holy/separate”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **קְדֹשִׁים תִּהְיוּ** |  | **Saturday Afternoon** |
| **‘****Q’doshim Tih’yu”** | Reader 1 – Vayikra 19:1-3 | Reader 1 – Vayikra 19:23-25 |
| **“****You will be holy/separate”** | Reader 2 – Vayikra 19:4-6 | Reader 2 – Vayikra 19:26-28 |
| **“Seréis santos/apartados”** | Reader 3 – Vayikra 19:7-10 | Reader 3 – Vayikra 19:29-32 |
| Vayikra (Leviticus) 19:1-22 | Reader 4 – Vayikra 19:11-13 |  |
| Ashlamata: Yeshayahu (Isaiah) 4:3 – 5:5, 16 | Reader 5 – Vayikra 19:14-16 | **Monday & Thursday****Mornings** |
| Special Ashlamata:Shmuel alef (1 Samuel) 20:18-42 | Reader 6 – Vayikra 19:17-19 | Reader 1 – Vayikra 19:23-25 |
| Tehillim (Psalms) 83:1-19 | Reader 7 – Vayikra 19:20-22 | Reader 2 – Vayikra 19:26-28 |
|  |  Maftir – Vayikra 19:20-22 | Reader 3 – Vayikra 19:29-32 |
| N.C.: 1 Pet 4:7-11; Lk 13:10-17 |  Isaiah 54:1-10  |   |

**Reading Assignment for next week.**

|  |  |
| --- | --- |
| **The Torah Anthology: Yalkut Me’Am Lo’Ez** By: Rabbi Yitzchok Magriso, Translated by: Rabbi Aryeh KaplanPublished by: Moznaim Publishing Corp. (New York, 1989)**Leviticus II - Vol. 12– “Holiness” pp. 1-51** | **Ramban: Leviticus Commentary on the Torah**Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc. (New York, 1974) **pp. 281-305** |



**Hakham Dr. Yosef ben Haggai**

**Hakham Dr. Hillel ben David**

**Hakham Dr. Eliyahu ben Abraham**

1. Vayikra (Leviticus) 26:25 [↑](#footnote-ref-1)
2. Rosh HaShanah 31a [↑](#footnote-ref-2)
3. Rosh HaShanah 31a [↑](#footnote-ref-3)
4. Bereshit (Genesis) 6:11 [↑](#footnote-ref-4)
5. Bereshit (Genesis) 1:12 [↑](#footnote-ref-5)
6. Shabbat 10a [↑](#footnote-ref-6)
7. Ethics from Sinai [↑](#footnote-ref-7)
8. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-8)
9. Literally, Assaf - אסף means to *gather in*, alluding to the ingathering of Israel from tyranny and exile. (Chazah Zion) [↑](#footnote-ref-9)
10. See 2 Samuel 7:14; Psalm 2:7-9 [↑](#footnote-ref-10)
11. This is the Hebrew word that is used by Sefardi Jews to refer to their Rabbis. [↑](#footnote-ref-11)
12. This section speaks here of one who was sold by the court for a theft which he had committed and was not able to pay for (further, 22:2). On refusing to go free at the end of his six years of service, the servant is to take counsel with his vendors [the court] **"**and they will advise him to go free, for when he is free he can serve G-d in more ways than he could as a servant etc**."** (Zeh Yenachmeinu commentary on the Mechilta). [↑](#footnote-ref-12)
13. Further, 22:8. [↑](#footnote-ref-13)
14. Ibid. [↑](#footnote-ref-14)
15. Deuteronomy 1:17. [↑](#footnote-ref-15)
16. II Chronicles, 19:6. [↑](#footnote-ref-16)
17. Psalms 82:l. [↑](#footnote-ref-17)
18. Deuteronomy 19:17. [↑](#footnote-ref-18)
19. Further, 23:7. [↑](#footnote-ref-19)
20. Shemot Rabbah 30:20. [↑](#footnote-ref-20)
21. Judges 2:18. [↑](#footnote-ref-21)
22. From Pesikta d’Rav Kahana, p. 164a. [↑](#footnote-ref-22)
23. A word of caution, everything that I've said here is anthropomorphic. You have to understand, there's God as He truly is and then God as human beings try to understand Him. [↑](#footnote-ref-23)
24. See Yochanan (John) 1:18 [↑](#footnote-ref-24)
25. Hilchot Yesodei Hatorah [↑](#footnote-ref-25)
26. *The Jewish Encyclopedia*, God, children of [↑](#footnote-ref-26)
27. In fact, although Isaiah used the Hebrew word *almah* only one time in his entire corpus (7:14), the prophet uses this word virgin (*betulah*) five times throughout the book of Isaiah (23:4; 23:12; 37:22; 47:1; 62:5). [↑](#footnote-ref-27)
28. “Rambam in Hilchos Avodah Zarah, that there is only one point on which the gentile nations err. But that single point leads the to all their other absurdities” = Idolatry. Torah Anthrology Me’am lo’ez Pg. 147. [↑](#footnote-ref-28)
29. Christopher J. H. Wright, The Message of Jeremiah, Alec Motyer and Derek Tidball, (Nottingham, England: Inter-Varsity Press, 2014), 135. [↑](#footnote-ref-29)
30. Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, *The IVP Bible Background Commentary: Old Testament*, electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Je 10:5. [↑](#footnote-ref-30)
31. Hetty Lalleman, *Jeremiah and Lamentations: An Introduction and Commentary*, ed. David G. Firth, vol. 21, Tyndale Old Testament Commentaries (Nottingham, England: Inter-Varsity Press, 2013), 125–126. [↑](#footnote-ref-31)
32. The Prophets, Milstein edition, Jeremiah Pg.105. [↑](#footnote-ref-32)
33. Me’am lo’ez Torah Anthology, Pg.141-142. [↑](#footnote-ref-33)
34. Tremper Longman III, *Jeremiah, Lamentations*, ed. W. Ward Gasque, Robert L. Hubbard Jr., and Robert K. Johnston, Understanding the Bible Commentary Series (Grand Rapids, MI: Baker Books, 2012), 94. [↑](#footnote-ref-34)
35. Albert Barnes, *Notes on the Old Testament: Proverbs, Ecclesiastes, Song of Solomon, Jeremiah, Lamentations & Ezekiel* ed. F. C. Cook and J. M. Fuller (London: John Murray, 1879), 176. Soncino books of the Bible, Pg.72 [↑](#footnote-ref-35)
36. This same thought is expressed in Me’am Lo’ez, The Torah Anthology, Pg. 143-149. [↑](#footnote-ref-36)
37. Mary Chilton Callaway, *Jeremiah through the Centuries*, ed. John Sawyer et al., Wiley Blackwell Bible Commentaries (Hoboken, NJ; West Sussex, UK: Wiley Blackwell, 2020), 145–146. [↑](#footnote-ref-37)
38. Mary Chilton Callaway, *Jeremiah through the Centuries*, ed. John Sawyer et al., Wiley Blackwell Bible Commentaries (Hoboken, NJ; West Sussex, UK: Wiley Blackwell, 2020), 146–147. [↑](#footnote-ref-38)
39. Barclay M. Newman Jr. and Philip C. Stine, *A Handbook on Jeremiah*, UBS Handbook Series (New York: United Bible Societies, 2003), 275. [↑](#footnote-ref-39)
40. Tremper Longman III, *Jeremiah, Lamentations*, ed. W. Ward Gasque, Robert L. Hubbard Jr., and Robert K. Johnston, Understanding the Bible Commentary Series (Grand Rapids, MI: Baker Books, 2012), 95. [↑](#footnote-ref-40)
41. F. B. Huey, *Jeremiah, Lamentations*, vol. 16, The New American Commentary (Nashville: Broadman & Holman Publishers, 1993), 126–127. [↑](#footnote-ref-41)
42. Soncino books of The Bible, Pg.76-77. [↑](#footnote-ref-42)
43. Douglas Mangum, “Idolatry,” in *Lexham Theological Wordbook*, ed. Douglas Mangum et al., Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014). [↑](#footnote-ref-43)
44. My Jewish learning.com / idolatry-the ultimate betrayal [↑](#footnote-ref-44)
45. Richard Bauckham, *The Bible in the Contemporary World: Hermeneutical Ventures* (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2015), 40. [↑](#footnote-ref-45)
46. Artscroll Milstein Edition. The Prophets. Jeremiah 2:5. Pg 11. [↑](#footnote-ref-46)
47. Me’am Lo’ez, Torah Anthrology Exodus vol.1 Pg.250 [↑](#footnote-ref-47)
48. ESV (Wheaton, IL: Crossway Bibles, 2016), Dt 6:4–5. [↑](#footnote-ref-48)
49. “*For*” connects the verse with the preceding thought and gives a reason why it is better to suffer for doing good. For a deeper discussion see, Arichea, D. C., & Nida, E. A. (1994], c1980). *A Handbook on the First Letter from Peter*. Previously published under title: *A translator's handbook on the first letter from Peter.* UBS handbook series; Helps for translators. New York: United Bible Societies. p. 110 [↑](#footnote-ref-49)
50. Some variants suggest that Messiah “died” for sin or suffered because of sin. The text indicates suffering sin rather than death for sin. [↑](#footnote-ref-50)
51. This passage does not make Messiah a sin offering as is posited by others. [↑](#footnote-ref-51)
52. Here we are to understand that the Tsaddiq is brought closer to G-d because he already has a relationship with G-d. [↑](#footnote-ref-52)
53. These are the non-righteous souls that are given the choice (free will) to choose acceptance of the Torah. Their decision is against the Torah therefore they are unfaithful, disobedient and unrighteous/generous. [↑](#footnote-ref-53)
54. After much deliberation we have concluded that ἐκήρυξεν from κηρύσσω must to be translated “judged.” This is based on the Rabbinic use of the word. Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament.* Grand Rapids, Mich.: Eerdmans, 1964. Vol. 3.697 – 718 [↑](#footnote-ref-54)
55. **תַּבְנִית** – *tavnit*

1) pattern, plan, form, construction, figure

1a) construction, structure

1a1) meaning dubious

1b) pattern 1c) figure, image (of idols) [↑](#footnote-ref-55)
56. The language here actually suggests the following translation. As noted above, “Ritual immersion does not remove bodily filth, but is for those who have made a conscious decision to turn to G-d.” [↑](#footnote-ref-56)
57. Psalms 110:1 [↑](#footnote-ref-57)
58. [Thayer] **ἔννοια**, ἐννοίας, ἡ (νοῦς);  **1.** the act of *thinking, consideration, meditation*; (Xenophon, Plato, others). **2.** *a thought, notion, conception*; (Plato, Phaedo, p. 73 c., etc.; especially in philosophical writings, as Cicero, Tusc. 1, 24, 57; Acad. 2, 7 and 10; Epictetus diss. 2, 11, 2f, etc.; Plutarch, plac. philos. 4, 11, 1; Diogenes Laërtius 3, 79). **3.** *mind, understanding, will; manner of thinking and feeling*; German *Gesinnung*  [↑](#footnote-ref-58)
59. Winer's Grammar, sec. 30, 3 N. 5; specifically, desire for what is forbidden, lust, i.e. Torah prohibitions. [↑](#footnote-ref-59)
60. οἰνοφλυγίαις – This word forms a verbal tally to our present Torah Seder. However, the amazing fact is that it takes into consideration the fact that the Torah Seder must be read as a double reading portion. [↑](#footnote-ref-60)
61. A nocturnal and riotous procession of half drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before houses of male and female friends; hence used generally of feasts and drinking parties that are protracted till late at night and indulge in revelry [↑](#footnote-ref-61)
62. Schwandt, J., & Collins, C. J. (2006; 2006). *The ESV English-Greek Reverse Interlinear New Testament.* 1 Pe 4:6. [↑](#footnote-ref-62)
63. Shemot (Ex.) 32.32 [↑](#footnote-ref-63)
64. Num. XX, 26, 28. [↑](#footnote-ref-64)
65. Lev. XVI, 4, 24, 32, 33. Cf. Zeb. [↑](#footnote-ref-65)
66. Maimonides, Moses. *The Commandments: The 613 Mitzvoth of the Torah Elucidated in English*. Vol. 1. 2 vols. New York: Soncino, 2003. p.9 [↑](#footnote-ref-66)
67. Cf. Mk 1:1 our translation [↑](#footnote-ref-67)